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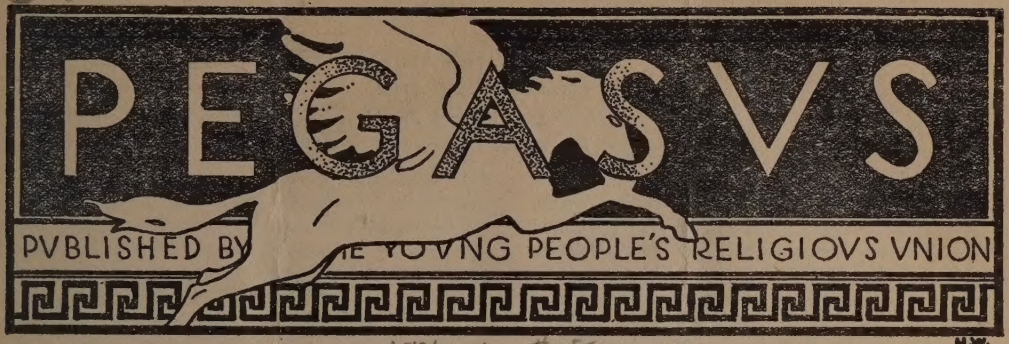

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THE INARTICULATE MIND

By Rev. Thomas Turrell

Second Unitarian Church, West Somerville, Mass.

The liberal faith has been defined by some as an "attitude" rather than a creed, and the attempt to formulate a creed as a rash procedure. Though such an "attitude" or open mind—call it what we will—is commendable, it too often connotes nothing of a definite or practical nature. In fact, many there are, who, while eager for wider knowledge and abhorring a narrow dogmatism, have not yet formulated such definite opinions on matters of faith as would answer the demand for a good and ready reason for the faith that is in them.

So I propose to discuss the practicability and necessity of possessing the open mind—the receptive "attitude"—absorbing the Truth as it is presented in divers ways, at the same time analyzing the contents of the mind with discrimination, constructing a rational system of thought and belief, and finally expressing the same intelligibly in speech and action— in other words, anticipating the mind and dramatizing the subjective experience in actual life. (Admitted, of course, that in our religious experience we encounter "something" unmistakably specific and unique, peculiar to itself, a non-rational element which is not subject to definition; for "religion is not exclusively contained and exhaustively comprised in any series of 'rational' assertions." Herein we find a distinct and autonomous category, just as the "beautiful" and the "good" are categories in their own right. It is not theory nor a demonstrable phenomenon, but an "experienced" reality, felt and then known; especially in the "attitude" of worship.)

Now, it has been said of us that we believe everything and nothing. An impossible paradox! In fact it is as impossible to believe all as to have no belief at all. Everyone has of necessity a conviction of some sort, while our convictions supply the impetus, the sincerity and determination to carry on. Without conviction there would be no great progress or reform, for the strength of leadership is conviction. To be void of conviction is to be uninteresting, unenthusiastic, unimaginative—nay—a positive bore!

Julian Huxley, distinguished zoölogist of Oxford has recently said: "....a modern society with such absence of beliefs would be like an organism essaying motion on land without a skeleton, it would collapse gelatinously."

Then what is the import of such reference to people of so-called liberal mind—"they believe all and nothing?" The implication is obvious. Too often we are "at sea," having no particular port, and it is hard to find us. We seldom cast anchor, if we have an anchor at all. Granted, that we have the pioneering spirit, the open mind; and, granted, that such plastic mind and "plastic age" are necessary to intellectual and spiritual enlightenment, and that increasing knowledge and experience are absolutely conditioned thereby; yet, is it incompatible with the liberal attitude for one to become expert in definition? or — to go further—can one boast a mind at all without some ability to articulate the same in terms that are definite and intelligible? Our "signs" and position should always be clearly known.

The open mind and the habit of "listening in" we young people in Unitarian circles endeavour to cultivate. It is an admirable quality, worthy of highest commendation. One cannot be a consistent Unitarian and have a closed mind. Our motto can never be "semper idem" (always the same). Yet the mere adoption of an "open face" may serve no useful purpose at all, reminding one rather of the gaping jester who hears all but registers no particular intelligence. Or it may be illustrated by a blank check that means all or nothing—most likely the latter—even though the most sophisticated signature be appended thereto. The signer is not always as flourishing as his signature, and poor consolation there is in a name which implies bankruptcy. "There be some who have a name that they live and are dead."

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This is the last issue of Pegasus for the current season. The next issue to appear will be that of October, 1926. If you are one who received Pegasus since its first issue, we hope you will renew your subscription at once, and will solicit other subscriptions from the members of your society.

A LOOK FORWARD

By Charles S. Bolster

At Its Annual Meeting, Charles S. Bolster Was Elected President of the Young People's Religious Union. He Succeeds Edward P. Furber, President During the Past Two Years.

At this time, which marks the end of a two-year administration of the Young People's Religious Union, it is fitting to comment briefly on the results achieved and state more fully the objectives for which we should strive during the next year. The last administration has accomplished many results, more notably the strengthening of the bonds between the different geographical centers and headquarters through the establishment of sub-executive committees which have handled much of the business pertaining to their respective districts. We have also achieved greater recognition from other Unitarian organizations during the last two years than at any time in the past and we are now accorded full representation at the conferences of our denomination. Much other work of value has been accomplished, and too great credit cannot be given the retiring president, Mr. Edward P. Furber, for the great share which he has had in the development of our organization.

In carrying on our work, the following points appear to be of most importance:

During the past year 40 societies affiliated with the Young People's Religious Union which had not affiliated with us during the previous year. At the same time our net gain in affiliated societies was only four, showing that we lost 36 societies which had formerly affiliated with us. In addition to assisting in the organization and affiliation of new societies, where the local conditions warrant such action, we should make a special effort through our field secretaries, federations, and stronger affiliated societies to bring back into the organization as affiliated societies those which have at one time been affiliated but which have since allowed their affiliation to lapse.

Certain societies affiliated with the Young People's Religious Union can be built up to a higher degree of efficiency than they now possess, and it should be the special mission of officers and membership committees of the several federations to lend all possible help to the small and struggling groups in order that they may increase their membership and become more active.

The affairs of the central organization have now reached a point where it is highly desirable that all work of purely local importance should be handled by the federations rather than the central organization. Such an arrangement would yield two advantages: it would, in the first place, strengthen the federations by giving them a larger field in which to function and more work to do; in the second place, it would, to a great extent, relieve the headquarters office of some of the business which it now transacts and which is not in any way of national or international importance.

In view of the prospective dissolution of the Student Federation of Religious Liberals, and the recently expressed willingness on the part of the Unitarian Laymen's League to allow us to take over a large part of its student work, an adequate student program should be formulated with a staff specially equipped to handle the problems of societies composed primarily of students. As soon as financially possible, a student secretary should be employed to promote the organization of such societies in college centers, and to assist in transacting the business of the committee on student affairs. I firmly believe that the chief reason for the decline of the S.F.R.L. has been its persistent policy of non-denominationalism, and I have faith that Unitarian work among students may profitably be engaged in.

The Unitarian Foundation, Inc., as the fiscal agent of the denomination for the period from 1925 to 1930, still commands our unflinching support since it will be, if wholly successful, our chief source of operating revenue during the next four years. It should receive more enthusiastic response than has been the case thus far.

We should seek respecfully but firmly to obtain full recognition as a denominational organization and should strive by constructive criticism wherever possible to bring about whole-hearted co-operation among the several denominational associations.

The interdenominational work of the Y.P.R.U., and I believe of the Unitarian denomination, should be for the present confined to increasing the bond of sympathy among Unitarians, Universalists, Young Friends, and liberal Congregationalists. It is with these other fellowships that we have most in common, both as to religious belief and type of church government, and these two bodies, therefore, offer a more fruitful soil in which to plant the seeds of interdenominational friendship.

At such a time as this in the world's history, when the reaction from the effects of war is fully felt and in the atmosphere of which many societies and organizations having radical ideas spring up over night (and wither with equal suddenness), it seems advisable not to take any hasty steps in endorsing the expressed objects of any such organization, but to postpone our open endorsement until such time as the organization in question has had opportunity to prove its value to the community and the nation. I am not a "pacifist"; neither am I a "militarist." I believe that many of the organizations existing today under names intended to signify that they are working for world peace are actually operating to the harm of world affairs and will eventually be seen in their true light. We should therefore hesitate before linking the Y.P.R.U. in any way with any organization which has not demonstrated that its cause deserves our active support.

The organization should increase its work in the field of social service through the medium of its social service committee and any social service agencies which may be available and willing to give us their support.

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PROGRAMS OF INTEREST AND PROFIT

Each year at the annual meeting of the Young People's Religious Union two silver cups are presented, one to that society whose work has been the most efficient of all our member groups, and one to the group whose work is considered next most efficient. At our recent annual meeting in Dorchester, Massachusetts, this year's awards were made to The Fellowship of Los Angeles, California, and to the Martineau League of West Somerville, Massachusetts.

As the work for next year's honors is begun we believe that a discussion on how a society may win one of these cups, and of the benefits to be had by a group trying for one, will aid many of our guilds in planning programs of real interest and profit.

To be rated as the most efficient, or one of the most efficient societies in the Y. P. R. U. a group must answer the questionnaire sent to it at the end of each season, for it is by the number of points obtained under this "efficiency contest" questionnaire that a guild is graded.

A group that enters the contest and follows the rules and suggestions outlined for it will find itself with a program so all-around, and one of such excellence that it is certain to be, even though it does not win a cup, of far greater service to its church and community than it would be otherwise. This is for the reason that our central office, over a period of years has gathered together a great many different types of programs. From these it has combined the best features of all into a general program that is in the main well suited to any Unitarian young people's society. By following, therefore, the suggestions for such an "ideal" program, a group naturally brings out the best that is in it.

The Efficiency Contest is outlined under three headings: WORSHIP, SERVICE, and ACTIVITIES. Under the first, a society is urged to hold at least twelve religious meetings, and to have as a program for three of them discussions of Unitarianism. It is urged to take entire charge of the church service on Young People's Sunday, and to encourage church attendance and church membership among its members. Under the second heading a group is urged to be of service to the Sunday School, Church, Community and to other Y.P.R.U. guilds. In this field many ways and means of rendering service are given in the contest outline. Under the third heading a society is urged to hold social meetings, hikes and picnics at regular intervals, to send delegates to Federation and National Conferences of young people, to contribute financial support to Y.P.R.U. headquarters, to have its members subscribe to the Christian Register and Pegasus, and to increase its own membership.

A number of our societies do not enter the Efficiency Contest. We would urge them to begin this year's work with a determination to take part in it and to win one of the cups. We know of no better way for a group to plan a program of the utmost "Interest and Profit."

H. M. R.

THE Y.P.R.U. LITTLE THEATRE

COMPLETING THE LIGHTING EQUIPMENT.

With a cyclorama installed and two lighting boxes built for it such as I described in the last article, there remain but two useful pieces of equipment to complete what the amateur builder can do for his stage himself; those are strip-lights, which serve a variety of purposes and can easily be constructed in any sizes required, and bunch-lights, which are most useful in giving the much-needed floods of light from off-stage (sun streaming in the window, etc.).

Although even the smallest stages are almost always equipped with foot-lights and at least one strip of lights overhead (called "borders"), the lack of them is a very slight handicap because they are so easy to make. Take a strip of wood about three inches wide and attach porcelain bulb sockets of the medium screw base type at intervals of about four inches. Wire them up in parallel, with a plug receptacle at the end. A strip of shiny tin is then tacked along one edge to serve as a reflector. This should be wide enough to arch over the tips of the lamps so as to avoid "spilling" the light where it isn't wanted. These strips can be mounted above doorways to light visible entrance halls, or vertically outside of windows to give off-stage daylight or moonlight (with blue bulbs), or even as footlights.

Fortunately, bunch lights too, are as easy to make as they are useful. Go to the Five-and Ten-cent store and buy a shiny tin dish pan whose bottom is about 18 inches across, one three-way lamp socket, and three two-way sockets to screw into the three-way one. Thus you will have a cluster of six lamps like spokes on a wheel, with a single connection at the hub. Now all you have to do is devise a means of mounting the cluster through a hole in the center of the pan, and connect it up. I leave that to your ingenuity. The whole can be mounted on a wooden stand about five feet high for ordinary "flood" purposes, or may be portable. You had better use regular heavy stage cable because you will want to put high powered bulbs in—say 60 watts each. A simple contraption can be added to hold colored gelatine, and you have the perfect amateur flood-light. Color-frames are cut out of thick cardboard. The gelatine is held between two of them, clipped together with paper fasteners. A couple of strands of very fine wire should be run across the frame each side of the gelatine to keep it from buckling in the heat. I gave the sizes of the frames for the cyclorama box in the last article. The gelatine can be bought from the Display Stage Lighting Co., for a few cents a sheet. The following colors you will use most frequently: For the "cyc" boxes: light-blue (called steel blue) and a clear dark blue (avoid those which tend towards red). For "floods" and spot-lights; in addition to the above: DuBarry Pink, Amber, Straw, and frosted white. The last is most useful because when put in front of a spot light it softens the light and gives it very wide diffusion and also makes it possible to dim the light gradually to darkness simply by slowly passing a card across the front of it.

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LOCAL STATIONS

SUMMER CONFERENCES FOR YOUNG PEOPLE

The conference of *Southern California* young people this year will be held in August. The place of meeting has not yet been selected. Rev. Edson Reifsnider of the Long Beach Unitarian Church, is to have charge of the religious program. The expenses will be the same as in former years, at the rate of $1. a day per person. Mr. Byron Hayes, President of the Southern California Federation, heads the committee in charge, which includes members from the different societies in the Federation.

Hanska, Minnesota, is making energetic plans for the Minnesota young people's conference to be held there June 18 to 22nd. Prof. M. C. Otta, Professor of Philosophy at the University of Wisconsin, is the principal speaker. Two lectures will be given by Mr. G. S. Petterson, Professor of Sociology at the Mankato State Teacher's College. The registration fee is $1, and the meals cost 25c a piece. Cots and tents will be provided, but delegates must bring their own blankets. Tennis, ball games and a picnic to New Ulm are among the social attractions.

Linwood Park, Vermillion, Ohio, will be the scene of the second Lake Erie Conference. Swimming, hikes, entertainments will be in order each day. "Fellowship" and "Religion in Nature and Art" will be the two main topics of discussion. Mr. J. A. Fenner of Cleveland, a teacher and writer, Mr. Herman N. Matzne, a sculptor from the Cleveland School of Art, Mr. John H. Chase of Youngstown, and Mr. Edwin Wilson of Meadville, are among the speakers.

The third *"Rowe Young People's Camp"* will be held during the week of June 27th to July 4th at *Rowe, Massachusetts,* just off the picturesque Mohawk Trail. The Preserved Smith Chapel and Bonny Blink cottage will be the centers of activity. $10. covers the entire cost for the week. Two courses of lectures will be given; "Making the New Testament Real" by Professor Clayton R. Bowen of Meadville, and "Knowing Ourselves and Others," by Mrs. Ilse Forest, A. M. of Teachers' College, New York. Mr. Edwin Fairley of New York will conduct group conferences. Swimming, walks, auto excursions, and evening candlelight service, are additional features.

The *Third Annual Young People's Institute of Religious Education* will be held at *Humboldt, Iowa,* from Sunday evening, June 27th. to Friday, July 2nd. inclusive. The program consists of two series of lectures and a series of five discussion periods. As his general topic, Rev. Fred L. Merrifield, of All Soul's Church, Chicago, will have "Modern Comparitive Religions." Rev. Frederick M. Eliot, of Unity Church, Saint Paul, will include topics such as: "The New Belief In Magic," "Pernicious Books and Plays," and "The Abuse of Patriotism." In this series the discussion periods will be presided over by young people. The program will be opened on Sunday evening by Dr. L. H. Pammel of Iowa State College. Dr. Pammel will give an illustrated lecture on, "The Evolution of Plant Life." On Monday his topic for a second illustrated lecture will be: "Beauty Spots in Iowa." On Thursday evening, Mr. Eliot will give a lecture; "European Unitarians." Every afternoon will be devoted to sports including baseball, tennis, swimming, golf, and tennis.

NATIONAL CONFERENCE AT STAR ISLAND

Ten Miles Off The Coast Of Portsmouth, N. H.
"We Have Taken Over This Historic Island And Made It Our Own."

The FIRST WEEK, June 26th to July 4th will offer special attractions to college students, although it is not exclusively for them,—all young people will be welcome. *Sunday, June 27th,* speaker, Rev. Thomas H. Billings, of Salem, Massachusetts. Morning talks, Rev. Palfrey Perkins, Weston, Mass., *"Five Words Often Misunderstood."* Talk on the Rocks, Rev. Lyman V. Rutledge, Dorchester, Mass., *"The New Church In the New World."* Student discussions will be led by Prof. David S. Hanchett, Dean of Men at Antioch College. Prof. Hanchett will also give one evening talk. There will be two evening lectures by Walter Prichard Eaton, "The Relation Of The Fine Arts To Nature," and "The Relation Of The Fine Arts To Human Life."

The SECOND WEEK, Sunday speaker, Rev. A. Cushman MacGiffert of Lowell, Mass. *Morning Talks,* Rev. Charles R. Joy, Dedham, Mass., *Talk On The Rocks,* Rev. J. B. H. Teegarden, New Orleans, La.

NEW YORK NOTES

HARRY HAYNES, *Contributing Editor*

Miss Nancy B. Harsh, the Mid-Atlantic Field Secretary completed her Spring trip and returned to New York May 10th. May 28th she went up to the Buffalo Rally, and from there on to the May Meeting at Boston. After attending the Lake Erie Conference she will be at Star Island for both Young People's weeks. Be sure to confer with her there, all ye Shoalsgoers from the Mid-Atlantic States!

Toronto, Ont., Canada reports a rapidly growing new society. the Y.P.R.U., organized March 28th, started with an attendance of twelve. At a meeting on May 16th, twenty six young people were present. A delegation of thirty seven went from Toronto to the Y.P.R.U. Rally in Buffalo, May 22-23.

Nancy Harsh brings us news of a new society in *Knoxville, Tennessee.* It is yet so young that it has not been named. It is a group composed of University students who are interested in working out their religious problems in a liberal way. The new discussion group gives them an opportunity to apply their study to the problems that face them. The nucleus of the group make up a small Bible Class, conducted by the Unitarian minister, Mr. Welch. Fifteen to twenty have been present at the first two meetings of the society. Now we know that Tennessee is not altogether fundamentally fundamentalist.

LOCAL STATIONS

St. John's Church of Cincinnatti, Ohio, has just come into the Unitarian denomination. For about a hundred years it has been an independent liberal church. This spring the young people started a Y.P.R.U. which has already affiliated with the Central Y.P.R.U. A special meeting, which was their third, was called when Nancy Harsh was in Cincinnatti. They intend to be strong contenders in the Efficiency Contest next year.

The Joseph Priestley Federation held its first annual meeting at Wilmington, Del. May 8th. Sixty four delegates were present from six societies. General arrangements were in charge of the Wilmington society. Trenton, which could not be represented at the meeting, managed the publicity. Baltimore secured the speaker, Dr. Frederick R. Griffin, of Philadelphia; Washington gave Morley's play, "Thursday Evening;" and the day was closed with a candle light service directed by the society of Lancaster. Following the meeting for organization and election of officers, autos took the delegates out to Mr. Dupont's Conservatory of flowers which is the largest in the country and contains many rare and beautiful specimens. Next May the Federation will meet in Washington, D. C. Philadelphia also extended an invitation for the annual meeting. It is probable that a Rally of the Northern J.P. societies will be called in Philadelphia in the fall. Fred Markus, of Washington L'Allegro Club was elected president for next year. A great deal of credit for the success of the meeting goes to Miss Marion Betts, chairman of the meeting, and the committees which so ably assisted her.

WHO will win the Fellowship Cup offered in the Fellowship Contest by the *Meadville Federation*? Buffalo's Junior Committee was the host to the societies of Toronto, Niagara Falls, Dunkirk, Erie, Jamestown and Meadville, on May 22-23. A similar rally was held at Jamestown, N. Y., June 5 and 6 Look on your maps and see how far these societies are traveling for Y.P.R.U. Fellowship! The Fellowship Cup will be awarded at the Lake Erie Conference, June 19th, which hereafter is to be the place for the annual meeting of the Federation. A Fall Meeting will be held in the Eastern end of the district. These and many other matters, including the election of Norman Whittle as President, were decided upon at the last annual meeting, March 22nd.

The Metropolitan Federation staged its Second Annual Little Theatre Tournament at the West Side Church, N. Y. C., May 15th. The cup was won for the second time by the West Side Unity Club, with the play "Finders Keepers." Other contestants were The Old Fort Club, Brooklyn, who gave "Maker of Dreams"; Montclair Unity Y.P. Society, giving "Two Crooks and a Lady"; and the Plainfield Y.P. Group, who gave "In May," that being the second time it had been given in this country. These Plainfield actors won a cup in another Theatre Tournament with this play the night before!

Word has gone out that there may be a new Federation in the *Mohawk Valley Conference District*. At the next Conference meeting, in Barneveld, N. Y., June 19-21, the Sunday afternoon program will be devoted to young people's work. It is hoped that all the Y.P.R.U. groups and other liberal young people will make an effort to have a good sized delegation at this meeting. Having once caught the spirit of get together, a Federation will naturally follow to arrange further meetings.

NEW ENGLAND NEWS

ARCHIE REID, *Contributing Editor*

A *Unitarian-Universalist* "Get Together" was held at Beacon Hall, Brookline, Mass., Saturday, May 15. Arthur W. Olsen, Vice-President of the Y.P.R.U. was toastmaster. Rev. Lyman V. Rutledge, President Edward P. Furber of Y.P.R.U. and Freeman Tibbets, State President of the Y.P.R.U. were the speakers. Dancing concluded the evening's program.

The last "*Town and Gown Club*" dance of the year was held at Unity House, May 25th. "School Days," a short stunt, was put on by the Symmes Society of Winchester. It concluded a most successful season of monthly socials which proved their worth as a means of bringing many young students and business people of Boston together.

The *Worcester Federation of Unitarian Young People*, at its annual meeting, held on May 9th, at Worcester, Mass., elected Miss Ruth Twiss of Berlin, Mass., President for the coming year. She succeeds Warren S. Warner of Marlborough. The other officers elected were: Merrill O. Bates, of Clinton, as First Vice-President; John Child, Worcester, as Second Vice-President; Doris Craigen of Leominster, Secretary, and Marjorie Nourse of Bolton, Treasurer. Miss H. Viola Farnsworth of Westborough, was selected as Field Director.

At the afternoon meeting, Rev. James C. Duncan of Clinton, who is secretary of the Worcester Conference, spoke on "The Youth of Jesus." At the roll call, young people reported from: Berlin, Bolton, Clinton, Grafton, Leominster, Marlborough, Northborough, Westborough, Worcester, and for the first time from Brookfield, and Sterling.

The annual meeting of the *Young People's Religious Union* was held on May 28th at the First Unitarian Church of Dorchester, Massachusetts. The meeting was preceded by dinner, during which addresses were made by Mr. Van Ness and Sanford Bates, former presidents of the Y.P.R.U., and the award of the Efficiency Contest prizes was made. The meeting was followed by a social and dancing. The following officers were elected: Charles S. Bolster, *President*. As *Vice-Presidents* for one year: Catherine Burckle, Louisville, Ky,; David Cowan, Montreal, Canada; Arthur Hyman, San Francisco, Cal.; Marian I. Lord, New York; Eleanor Mac Gregor, Boston, Mass.; Frederick T. McGill, Jr., Newton Center, Mass.; Homer

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A most comprehensive survey of the work of every department of the Young People's Religious Union is now to be had in the form of the new *Y.P.R.U. Handbook*. You can bind your society more strongly to the national organization of which it is a part if you acquaint yourself thoroughly with the methods and policies of that organization. The Handbook may be purchased for fifty cents from any of the central offices listed above. Send for your copy now.

* * * *

We are most proud of *The Fellowship*, the Young People's Society of our Unitarian Church in Los Angeles, California, and we congratulate them on their winning first place in the national Y.P.R.U. Efficiency Contest.

PRINCIPLES OR PERSONALITIES?

I attended the American Unitarian Association's annual meeting, the major event of the May Meetings of the Unitarian denomination. Despite the reading of many glowing reports which told of innumerable ways in which our work has been successfully promoted during the past year, I came away a disappointed and discouraged delegate.

I saw the delegates to this meeting lay aside their most prized possession, reason, and substitute one not so highly regarded, emotion. It was on the occasion of the presentation of the following resolution:

A Petition to President Coolidge:

"We renew our petition of a year ago to the President of the United States for an all-inclusive Anglo-American pact of peace. We ask President Coolidge to take the initiative in establishing by treaty an agreement on the part of the two great Englishspeaking peoples, to settle all their disputes with each other by peaceable means, not excepting those involving vital interest or national honor. We call attention to the fact that such a treaty was advocated by Chief Justice Taft when he was President, being the first chief executive of a nation to take so advanced a position against war. We hereby pay to Chief Justice Taft our tribute of honor for this notable item in his remarkable career of public service. And we respectfully ask him, as as member of our fellowship, personally to present our petition to President Coolidge and to commend it to his favorable consideration."

One year ago this same resolution was passed unanimously; this year it was tabled by almost a unanimous vote. It is with regret that I am forced to observe that in tabling this resolution our body, annoyed by a personality, was blinded to a principle.

It is my belief that the feeling at the meeting was most antagonistic toward the sponsor of the resolution, though his presentation was masterly and the resolution one of highest merit.

It was said by those delegates with whom I spoke that their grievance against the one responsible for the resolution is that he is a radical; he is an avowed pacifist. Now it is my belief that a pacifist is not only a man of great courage but one possessing clear vision and that his practice most closely approximates our beliefs.

While there were those at the meeting who would disagree with me on this score, there were few, I am certain, whose abhorrence of the war system is not sufficiently great to make them favor so reasonable a resolution as that presented above. I feel quite sure, therefore, that the resolution had the inward support of nearly the whole assemblage, and that it was sidetracked because of the body's disagreement with the more radical tenets of the man who submitted it. Therefore do I submit that our assemblage tabled its intelligence; then tabled the resolution. How I wished, in my dismay at the miscarriage of the resolution, that the delegates were all young people. "Then," thought I, "it would have fared differently." I am wondering now if it would have. At my side sat one of the executives of the Y.P.R.U. who remarked to me when the resolution failed to carry, "Thank God we shall get through one annual meeting without passing a peace resolution." Pray God there are but few among us of this mind!

HOMER M. ROCKWELL.

An open mind is not necessarily an undisciplined mind. Rather, to become a master or specialist in some respect is the mark of a trained intellect. The limits of human intelligence necessitate the mastering of some particular. In spreading over too much area one may become shallow, stagnant, arid, i.e., "dry up." In making progress against the receding night of darkness, ignorance and superstition, definition—"to dig in"—is necessary to consolidate our acquisitions. As individuals at least, we must state our case concisely in formula or 'creed,' call it what we will.

What is a creed? What do you believe? Dr. Dieffenbach recently wrote in the Register a brilliant article under the caption: "What is Unitarianism?" It is difficult to answer knowing that the truth today may be insufficient tomorrow. We do not set definite and absolute boundaries. We boast of the scientific outlook and method of inquiry—and the scientist is perhaps the most honest of men intellectually—but do we follow such method to its legitimate conclusions.....to the adoption of formulae or some 'creed'? A creed is a concentrate of thought and experience. Ideas must become incarnate. The method of science is just this—step by step—with each new formula progress is made, and with increasing knowledge and experience new formulae are adopted while the old are either discarded or included in the larger and higher concept. "To discover a new concept in the logic of nature is the highest achievement of science."

How much we owe to Galileo, that brilliant youngster of 17 years, whose simple experiments yielded results to pregnant with meaning, revolutionizing man's ideas about matter in motion! What if he had truanted from church that day, or, worse yet, had gone to sleep during the sermon! No; he was not a "woolgatherer" but keen observer as well as an ingenious experimentalist. He watched the lamp swinging in the Cathedral of Pisa, registered certain impressions, and from these wrested a new concept.

Then there was Newton—born the same year as Galileo's decease — the greatest reformer of modern history. Yet the modesty of his truly scientific mind made him confess its limitations. To him his new knowledge was as a grain picked from the sands of the endless shore of the universe. What a contribution he has made by his honest attempt to decipher the message of nature, and to analyze the contents of his own mind and the accumulation of human knowledge with the aid of philosophy and scientific method. He discovered new concepts and mathematical formulae, contacted the underlying reality in the universe, so that Halley, most distinguished astronomer of Newton's days said of him: "It will never be permitted any mortal to approach nearer to Deity."

So then let us be of the open mind, pioneers in spirit, scientific in method, incarnating those dreams and ideals that are ours, and giving at all times, in no uncertain terms, good reason and ready, for the faith that is in us.

A LOOK FORWARD

(*Continued from Page 2*)

As a concluding point, I believe that everyone who is connected with our organization in any of its fields of endeavor,—international, national, federational or local, should take pains to do his or her share of the work which must be done. During certain former administrations it has been altogether too customary for a few devoted and self-sacrificing individuals to carry on the work which should have been distributed among a larger number of active workers. As conditions are now it is absolutely essential that the work of our organization be distributed more among the committees of the central organization, the federations, and even the local societies. The paid secretarial staff of the organization already has more than enough work to keep it busy, and further demands in this direction will have to be met by the appointment of more field secretaries. At present we are unable financially to do this, and it therefore devolves upon the membership as a whole to carry on the work, in order that the activities of the Young People's Religious Union may be strengthened and increased.

Continued from Page 3, Column 2

The only important lighting equipment which remains too difficult to construct safely is the spot-light and the dimmer. I *strongly recommend* that a minimum of two spot lights and three dimmers be installed as *primary* and *necessary* equipment for every earnest dramatic organization. After much careful investigation, I am prepared to recommend as best for our purposes, the small stand light made by the Display Stage Lighting Co. It is a 400 watt spot light which can be used as a flood light by opening the front. The adjustable stand is supplied with 25 feet of stage cable. The price is about $25. Three dimmers of 85 watts capacity each, should adequately serve the average small stage. The best value I have found is a $14 one, made by the Ward Leonard Co., Mt. Vernon, N. Y., who will gladly advise about dimming equipment if you tell them your special problems.

FREDERICK PACKARD.

Continued from Page 5

M. Rockwell, Brooklyn, N. Y.; Bertram E. Weber, Evanston, Ill. For *Secretary*, Ruth Twiss, Berlin, Mass.; *Treasurer*, Malcolm C. Rees, Jamaica Plains, Mass.; *Director* until May, 1928, Ann Ardoom, Hackensack, N. J. *Directors* for three years: Percy E. Anderson, Reading, Mass.; Ruey Packard, Roslindale, Mass.; Waldo Regennitter, Davenport, Iowa; Roy Rowe, Watna, N. C.; Warren Warner, Marlborough, Mass.; Margaret Young, Salem, Mass. As *Directors* from *Federations*: Boston, Austin Higgins; South Middlesex, Lillian Basil; Bay Shore, Frances Bradbury; Essex, Irving Oliver; Western Mass., Rev. Charles P. Wellman; North Middlesex, Rev. Frank B. Crandall; Metropolitan, H. Weston Howe; Meadville, John Rust; Chicago, Newman Dumont; Minnesota, R. Lester Mondale, Marion Betts, Joseph Priestley.

WHAT-NOT?

Sparks from the Heels of Pegasus

We put Fred McGill at the top because all through the year he has been capital in this column. His poem this month is called "The Vandals":

("Old Shoalers" will recall that the earlier Meeting House on Star Island was torn down and burned for fuel in 1790 or thereabouts. The ten years following were in every way the darkest in the history of the islands.)

"The heavens growl—the wild waves pound,
O Mother!"
"Hark, my child, to a sorrier sound:
The church is battered to the ground,
And all our men are devil-bound!"
(The gulls shall wheel o'er many a keel,
Ere Christ comes back to Gosport!)

"Why burns the fire so fiercely bright,
O Mother?"
The teeth of flame eat through the night;
The brilliance wracks my soul with fright!"
"'Tis sacred wood that gives such light!"
(Yet shall the shore be lit no more,
Till Christ returns to Gosport!)

"Think'st thou my father should be cold,
O Mother?
For he shivers and shakes like a grandsire old!"
"His anguish shall mount a thousandfold
Ere the chapel-bell again is tolled!"
(And ghouls shall whine upon the brine,
Ere Christ is come to Gosport!)

* * * *

Re the Summer Conferences, we cull these items from reports in this issue:

At Hanska "the registration fee is $1, and the meals cost 25 cents a piece." No doubt the piece-meal arrangement for taking nourishment is what makes the pecuniary burden so slight. We understand these charges cover everything—except the delegates, who "must bring their own blankets."

At Humboldt "every afternoon will be devoted to sports, including baseball, tennis, swimming, golf and tennis." Not to mention swimming, baseball and golf.

At Linwood Park, Vermillion, Ohio—whenever we see Vermillion spelled this way we see red. (Not so good.)

At Star Island the morning talks will be given by Rev. Charles R. Joy. Joy cometh in the morning.

* * * *

The vagaries of the younger generation! Rarely in these days do we pick up a magazine without finding ourselves dissected, analyzed, dipped in brine and labelled, either with invectives or panegyrics. On one page we learn that we are forcing the palpitating world into a state of chaos; that we have substituted the bacchanalian vine leaves for the nimbus of prohibition; that sofa legs are getting rickets under the strain of heavy dates; and that knobby knees as well as tabooed topics are now too much i' the sun. On the next page we are likely to see ourselves defended, usually with some pollyanna-doodle about overcoming the pruderies of our parents.

We have heard great argument about it and about; every generation seems to have suffered the censure of its virtuous forbears. And while the older generation shakes its head pessimistically the younger generation splits its side laughing.

At the risk of banishment to the Siberian wastes, we submit that the chief fault with the younger generation lies not in any of the above indiscretions. After all, vulgar behavior among us is confined to a small minority. Our greatest offense, it seems to us, is the fact that we *stifle our imaginations*. Much of the spontaneity and fancy innate in the child is knocked out by playmates. This is especially true of boys. Imagination, quashed continually as the boy grows older, all but ceases to live. Any display of it comes to be regarded as befitting only to a Little Lord Fauntleroy.

The smothering of imagination is one of the chief causes of complacency, and thus it happens that a brave issue such as the abolition of war gives way to tweedledee and tweedledum when liberals are in convention assembled. Of course we cannot side with every reform movement. Nature provides a balance, and gives inspiration and daring only to a few. But those of us who do not count ourselves "radicals" and yet who like the name of "liberal" ought to dare test the practicability of something we profess to believe in, namely, the brotherhood of man.

Again, let our imaginations remain in stuffy confinement, and we are soon prodded into uniformity. We become the vast majority. If a fellow ventures forth in a radically different hat we would scalp him with a brick-bat; if an equally radical idea sprouts beneath an everyday Stetson we give the same treatment.

Some of our elders, not the wisest of them, we fear, like to deprecate the "impetuousness of youth." Would that we were more so! Perhaps if Methusaleh were to return and cast his experienced eye on any one of the reform endeavors that exercise man's imagination at present, he might croak, "How rash!" But a man of his years ought to know better. In the nine centuries of his mortal span he must have seen conspicuous evidence of the mind's creative power when it is untrammelled by custom.

Let's take our imaginations out for a fling. The air may do them good.

* * * *

Elizabeth Hall's imagination takes her to enchanted islands in the sea, and into the future, (the distant future, we must add), when she no longer shall be young:

I hope God made an island just for me
And marked my name on every pebble there,
And heralded my coming to the sea,
Making my couriers the cool sea air.

Some day, perchance, retreat will be my lot.
The busy world will have no need of me.
Then I shall take my book and sail alone
To find this haven where I may be free.

When that time comes I may be tired, old,
And may need help to find my island fair,
'Tis then the stones will call me, faint and clear,
My guide will be my name on cool sea air.

* * * *

This page was meant to be a sort of parliament of the Muses. The favorite goddess seems to have been Calliope—not the figure in Greek mythology — but the loud, fizzing "tune-maker, born of steam" which Vachel Lindsay calls the Kallyope, and which always brings up the rear in parades.

We have been loud at times, and, on occasion, steaming. But steam, we recognize, is often only a fiery brother of hot air. We have had spells of difficult breathing, too, while rattling down the gamut of laughter. Our very first efforts at nonsense were handed such a juicy razzberry from one reader that we felt like the Angel of Darkness himself ten seconds after he fell from grace. Something of the sound smack with which he must have ended up, we knew then. Also something of the same subliminal execration.

You, too, may have thought us wild, but we hope that you found a little manna in the wilderness upon which to feast your soul. It hasn't all been nonsense. Sometimes we—meaning of course all those who have written for this column of salmagundi during the past year—sometimes we have written about things that mean very much to us. We hope that now and then there fell upon this page a spark that you could blow upon until it flamed in *your* heart also.

* * * *

Pegasus is folding his wings. This season's flight through glittering galaxies is done. Send a dollar to make sure that you go on next year's ride. Pegasus has a capacious maw, and it takes mazuma, not alfalfa, to fill it. The more mazuma, of course, the higher he flies.

HANS AXEL WALLEEN.